585 /194 cont./ become familiar in these common things. The content of twice nine young coconuts are now poured out over them, and the passili ritual is performed on them (1).

1. This bathing festival generally takes place three days after the arrival of the bridegroom in the house of the bride. During almost three times 24 hours, the bridegroom is forbidden to step on the earth outside the house. If he violates this prohibition he is scolded: "Why do you do that? Do we have to become unlucky?"

Thereupon they must "see which of them is the first to have the ground under their feet as they get up from the ladder." Whoever wins will be boss in the house in their marriage. The bridegroom usually runs right across the pannjambungi down the front steps. The bride is quickly carried to her little room where a lump of earth has previously been placed in readiness. It is always declared that the bride has won even though it is practically impossible to ascertain the actual outcome. But nobody is interested in the latter anyway.

After this the couple goes to spend a few days in the bridegroom's house. There festivities again take place, and subsequently they again return to the wife's house.

Being "Good"

Another small family festival takes place there,/in the wife's house/ in conclusion, a week or two after the nikka'. This

588 /231 cont./ Rappung shook hands with those present (a'djama taëng) in the order of rank and status, first the Imam [554 who urged him to go to his wife, who remained seated motion- 576] less. He just touched her hand. He then went to the two witnesses, first the oldest, then the Imam's younger brother, and finally to his two kinsmen who had come along.

The Imam opened the round copper box (kampu) in which the sunrang was contained. In it were: two kalomping (betel leaves folded in a special way), two pieces of areca nut, a few grains of rice, and 4.25 guldens. Of this, 0.25 gulden was designated for the Kali of Goa, and 0.25 gulden for each of the witnesses. The rest was for the Imam. And finally there was a small lump of earth symbolizing the sawah transferred as sunrang. The money was taken out of the box and distributed. Thereupon, the couple left, and with them their companions.

• [493] Two three-wheeled bicycles with baskets (tallu roda) stood in readiness. Rappung and his wife sat down on the one in front. "They find it pleasant to sit close together" (nangai siampika), those on the second tallu roda shouted, but Djawi turned her back to him /232/ and by this demonstrative aversion showed that she knew how a just-married woman should behave.

Reconciliation

602 The reconciliation can be defined as the solemn arrival 627 of the two tumannjala together with the man's kinsmen and acquaintances at the house of the father or one of the brothers of the wife. There many of her kinsmen are gathered for the occasion. Wife and husband ask for forgiveness from all those present and offer the sunrang, the fine, and cookies.

622 The kampong head, or a higher functionary, is always 627 present on such an occasion. He is the one under whose authority the reconciliation comes about. In his presence the

and the five days circulate around them. Then, another circle runs east into the Tanette Riatang wanua, where there are four markets in different kampongs. That circle gears in with the big market at Watumpone too. 443 366

I asked whether the range of distance from which the people come to market has increased with the use of buses. They said that it probably had. They also mentioned bicycles as another easing factor in getting to the market place. 489 493

As for education, much discussion resulted. Andi in particular seemed to be critical of the educational possibilities here. He said they would like to progress, but were unable to. They have only lower, and I think, middle schools in Watumpone. However, they are building another school now. Up to this month schools have been free, and the children have thronged to classes. But Andi said that now they expected a sharp drop. He said that if they charged even five cents a month it would be too much for many. (Later Thierens said that he doubted this and also that there was so little money in the kampong. He added that they could get jobs as coolies as there was a big demand for this type of labor. For example, they could work on roads at f.50 a month. The point seems to be, however, that they do not want to. He has a dim view of their energy, and perhaps he is right.) No one in the kampong has attended the University. Some have gone to middle school and many have attended lower school. Quite a few (?), relatively speaking, have gone to Makassar, and they must do so if they wish to get further education, for example, by going to normal school (except for the teachers school for the villages in Watumpone). Evidently, few, if any, go outside of Indonesia for education. 871 434 464

There are Mohammedan schools in the village. I asked about their support. They said that the arus gave money from their own funds, and also got some contributions. They received no money from the Bone treasury. At this point they became irritated, saying that in South Celebes if schools are Christian they get a subsidy from the treasury, but this is not so if the schools are Mohammedan. (Maybe they meant that the government schools should be included too when they said, "why should not the religious (Mohammedan) schools get funds too, since this is a Mohammedan country?") Anyway, there is a great deal of feeling on this matter. Formerly there was much feeling against education, and there still is to some extent, especially by the lowers. But, increasingly, more and more want it. I told what I had heard about even the radjas not wanting their children to go to Makassar for more than a few years. They said that that was generally so, and Andi again said that Bone is quite backward. 871 578

few. However, each woman tries to keep one for feasts. 000
During the Japanese period many of the old clothes were 291
ruined and they have not yet been replaced because cloth is 178
now both scarce and expensive. For example, Andi said that 728
the main reason why men wear ordinary shirts is because the old costume takes so much cloth and it is hard to get today. The same thing holds for pants. He agreed that in general the older men still wear a sarong, but that the younger ones tend to wear pants. He said that formerly there would have been much trouble had he appeared at the office dressed in pants and a shirt. But today no one cares because they know that it is hard to get any clothes at all. As for export and [439]
import, there never was very much in this kampong so it is hardly worth speaking of.

As for changes in the market place and in market activities, 177
they knew of none except that with buses and bicycles people 489
could go further. The market rings I mentioned before. For- 436
merly, in pre-Dutch time, the local people used V.O.C.[pro- 178
bably Vereenigde Oostindische Compagnie (i.e., Dutch East India Company)--Analyst]coins and also kepeng. Now they still have kepeng, but they use rupiah. Formerly there was some barter and the Kepala kampong described it to me.

As I remember it, five people own automobiles, including 177
four Buginese and one Chinese. Before the war there were 489
three. There are about twenty people who can drive a car. 493
There is much travel by bus today.

As for the economic system, it is mainly individualistic 428
and to some degree runs along family lines. But the main 562
thing is the individual. However, in matters of inheritance 591
it usually runs like this: inherited goods are so divided that 611
the sons get the larger share, and the girls the smaller one. But the girls generally get the house. This is important because the usual practice is matrilocal for residence, though there is no hard and fast rule, and if a man has more property than his wife in his kampong they may live there. Nevertheless, the usual practice is for the man to go to his wife's house or kampong, and later if possible build a house in his kampong. This reflects, possibly, a previous matrilineal state. Andi said that if one's son happened to be mean, he [578]
might refuse to give the house to daughters, but this was not right. I explained primogeniture, and he got angry at the thought of it. This was one of the few times he got really excited. He said that if his brother tried that on him he would fight, and even knife him.